

MORN-ING WHEN THE DON-KEY HE-HE-HAW LOUD AND WIDE EARLY CHRIST-MAS

This system contains the first four measures of the song. The melody is written on a treble clef staff with a key signature of one sharp (F#). The lyrics are written below the staff. The bass line is written on a bass clef staff with a key signature of one sharp (F#). The first measure has a treble clef and a key signature of one sharp (F#). The second measure has a treble clef and a key signature of one sharp (F#). The third measure has a treble clef and a key signature of one sharp (F#). The fourth measure has a treble clef and a key signature of one sharp (F#).

MORN-ING LIT-TLE BABE HE LAUGH FIT TO SPLIT HIS SIDE AND HE LOOK LIKE HE

This system contains the next four measures of the song. The melody is written on a treble clef staff with a key signature of one sharp (F#). The lyrics are written below the staff. The bass line is written on a bass clef staff with a key signature of one sharp (F#). The first measure has a treble clef and a key signature of one sharp (F#). The second measure has a treble clef and a key signature of one sharp (F#). The third measure has a treble clef and a key signature of one sharp (F#). The fourth measure has a treble clef and a key signature of one sharp (F#).

WANT TO TAKE A DON-KEY RIDE YES HE LOOK AND HE SMILE AND HE GLAD INSIDE

This system contains the final four measures of the song. The melody is written on a treble clef staff with a key signature of one sharp (F#). The lyrics are written below the staff. The bass line is written on a bass clef staff with a key signature of one sharp (F#). The first measure has a treble clef and a key signature of one sharp (F#). The second measure has a treble clef and a key signature of one sharp (F#). The third measure has a treble clef and a key signature of one sharp (F#). The fourth measure has a treble clef and a key signature of one sharp (F#).

THE BRINDLE GOW SHE SAY MOO - MOO.
EARLY CHRISTMAS MORNING,

Handwritten musical score for the first system. It consists of three staves: a treble staff with a key signature of one sharp (F#), a middle staff with a key signature of one sharp, and a bass staff with a key signature of one sharp. The melody is written in the treble staff, and the accompaniment is in the middle and bass staves. The lyrics are: EARLY CHRIST-MAS MORN - ING LIT-TLE BABE HE HEAR AND HE

Handwritten musical score for the second system. It consists of three staves: a treble staff with a key signature of one sharp (F#), a middle staff with a key signature of one sharp, and a bass staff with a key signature of one sharp. The melody is written in the treble staff, and the accompaniment is in the middle and bass staves. The lyrics are: SAY COO COO! AND HE SMILE WHEN THE COCK CROW KICK-E-RY COO! YES, HE

Handwritten musical score for the third system. It consists of three staves: a treble staff with a key signature of one sharp (F#), a middle staff with a key signature of one sharp, and a bass staff with a key signature of one sharp. The melody is written in the treble staff, and the accompaniment is in the middle and bass staves. The lyrics are: SMILE AND HE KICK AND HE SAY COO COO! EAR-LY CHRIST-MAS

THREE WISE MEN FIND THE MIGHTY ONE EARLY CHRIST-MAS MORN-ING COME A-

WAY COME A-WAY TO THE MANGER NOW EARLY CHRIST-MAS MORN-ING HEAR THE

DOG SAY BOW AND THE CAT MI-EOW AND THE THREE GOOD MEN WITH THE

Handwritten musical score for the first system. The vocal line is on a treble clef staff with a key signature of one sharp (F#). The lyrics are: STRONG WHITE BROW SAY JOY-FUL BE AND BE-FORE HIM BOW. The piano accompaniment consists of two staves: the upper staff is on a treble clef with a key signature of one sharp, and the lower staff is on a bass clef with a key signature of one sharp. The music is written in a simple, handwritten style.

STRONG WHITE BROW SAY JOY-FUL BE AND BE-FORE HIM BOW

Handwritten musical score for the second system. The vocal line is on a treble clef staff with a key signature of one sharp (F#). The lyrics are: EARLY CHRIST-MAS MORN-ING. The piano accompaniment consists of two staves: the upper staff is on a treble clef with a key signature of one sharp, and the lower staff is on a bass clef with a key signature of one sharp. The music is written in a simple, handwritten style.

EARLY CHRIST-MAS MORN-ING

with a greater intelligent force, not changing of one's paths. That force is any agency that can help the thought-processes to formulate themselves more coherently, to know their own proper strength of clearness (clarity) through whose self-teaching performances the thought procedures become ordered personality, understanding with the independence of its own evolvement.

^{attempt 47}
But to change one's path means self-evolution as
my ^{seeking for order} ~~altering one's~~ ~~social~~ ~~society~~ is now
it will contribute to the "maximum of growth"
is ~~not~~ ^{greater} ~~impossible~~ ^{failure}. By ^{altering ourselves} ~~altering ourselves~~
we ^{can} ~~alter~~ our society; But by ^{altering ourselves} ~~altering ourselves~~
our society, we do not do very much
in altering ourselves, and the reason for this
is very quite simple; we create our
society; our society does not create ^{although} ~~but~~
it ^{does} ~~only~~ affect us. But the extent to which
it can affect us depends upon what
But in all this requires a clear neutrality,
assertion not required in the

conflicts which in the first place have established the patterns of society towards which constant adjustments are continuously necessitated . But in order to understand the struggles of society - the adjustments that are continuously being made, whether they are right or wrong - in order to understand this social conflict, one is forced to recognize the struggle of the mind itself, that is, the expressions of the mind. The struggle is mainly with the ^{mind and its expressions} ~~mind~~ expressions. Therein adjustment is originally demanded. The root of struggle lies there and until this conflict is clarified first, not other conflict can be adjusted - clarified. That is the problem of non-adjustment which is society's main issue.

But the individual disposition of all struggle is to reach the fullness of consciousness again.

P614 (A) Our part, perfect or imperfect, has been performed in the past as it is now being performed. So when referring to the past, it would be more accurate to see it, to understand it, to appraise it, as a combination of effects, any phase of which is not an absolute determinant since immediately it is modified by an uninterrupted stream of events following upon it. But the total of the past becomes every moment the determinant of the present which is a projection of the former. In this sense, there is no end to past, present, or future; all of them being one road intersected by time.

Let us then see the past as presently existing though it be but a trace, a suggestion, ^{in our consciousness} or vast and pervasive in amount still left in the consciousness. The butterfly's past as caterpillar and ^{chrysalis} ~~cocoon~~ (2) is also in it as result ^{though} ~~for~~ the butterfly as such no longer functions as caterpillar or ^{chrysalis} ~~cocoon~~ but as butterfly as the result of their struggles.

The past only grows to ^{be} a powerful ^{determinative} potent factor in man because from the very moment of conception to birth and physical maturity, that trace in the personality is incessantly encouraged by every savage influence of the environment. Prof.

P611 Naturally there is much savagery in the world because it is only in isolated conditions where it is not encouraged (in some stray intelligent family, ^{But} while with the average from ^{indigenous} slum child to the highest social stratas (which is by no means a natural stratification) the living that exists ^{not but} there being an abuse of natural laws incompatible with the real state of man's capacities for intelligent living.) ^{its renaissance}

P612 How is savagery made indomitable? First of all, how is the child conceived? ^{Is it} ^{the consequence} ~~it is~~ merely an animal passion, some distorted mind-calculation based on selfish influences? Rarely is the child conceived under proper

While the past is in us all, it is only present as transmitted result;
not as past proper. The past, then, is still observable in us through
its results or effects translated into the present.

Our past can then potently affect our tendencies especially
when the least desirable of its effects are encouraged
and so come to the fore (instead of being further
eliminated) by methods of instruction which leave
us oblivious to primitive conditions whenever they
become manifested in our behavior. (A)

events following upon it. But the total of the past becomes every
moment the determinant of the present which is a projection of the
former. In this sense, there is no end to past, present, or future;
all of them being one road intersected by time.

Let us then see the past as presently existing though it be but a
ghost; a suggestion, or vast and pervasive in amount still left in the
consciousness. The outwardly past as categorical and reason (?) is
also in it as result for the outwardly as such no longer functions as
categorical or reason but as battery as the rest of their struggles.
The past only grows to a powerful potent factor in man because from
the very moment of conception to birth and physical maturity, that
trace in the personality is incessantly encouraged by every savage
influence of the environment.

Actually there is much savagery in the world because it is only in
isolated conditions where it is not encouraged in some stray intelligent
family with the average from whom child to the highest social
strata (which is by no means a natural stratification) the living
that exists there being an abuse of natural laws incompatible with the
real state of man's capacities for intelligent living. (A)
Now is savagery made indomitable? First of all, how is the child
conceived? Is he merely an animal passed, some distorted mind-calculation
based on selfish influences? Merely is the child conceived under proper

To be the parent of a child is not necessarily to be its father:
pleasure must not be confused with effort for understanding.

P613 Were such effort exacted of us in the sexual act, it is certain
that there would be few willing to be fathers.

On Having Children:

^{Not that}
Humanity must not give up having children, ^{It} but it must ^{however,} learn to bring them
up spiritually.

~~Now,~~ ^{to} have children ^{is} not especial virtue; ^{breeding} it is encouraged merely
that a state may be powerful by the exploitation of the children.

P613

because the only thing that is accomplished - if it
is accomplished - is the correction of one local
action among infinite actions. Which seems a loss
in that it does not make the incident an experience
which by its nature embraces a broad field of application.

P. 615

[Let the child be aware, by voluntary consideration,
of its actions.]

P617 We main the young mind by devoting insufficient consideration to the meaning of self-control and the ^{approach} means thereto. How can we approach its applied meaning which is its only useful meaning if we are all so miserly, not particularly with money, but with our efforts to reach out toward understanding valued for its own sake. Our unwilling attempts to attain that which does not promise obvious gain leaves us indeed paupers. (17)

Understanding, thought, knowledge, wisdom, intelligence - these are all synonymous. If we have one, we have all. We may separate them for convenience in academic identification but never in application.

What is thought and how shall we arrive at it? At its most diluted level, anything which occupies the mind is still thought although we may categorize it as emotion, instinct, and so forth. But as we try to study our particular manifestation of ^{mind-function} ~~thought~~ at the level apprehensible to us, a clarification of that degree of thought takes place which affects our entire behavior. Not only are the functions of the inner man pervaded by intensely-felt knowledge but those of the outer man as well.

It is through this process of self-examination that the uncontrolled in us becomes the controlled.

July 11th, 1945

30

If we want to produce
To attain the utmost in teaching value, the child's introspection should be developed but never by any attempt to keep him from the external environments about him. If his actions are not restricted to an artificially narrowed orbit of learning, the quality and perspective of his thinking will be enlarged (as he reacts to and, in turn, acts upon all conditions of his environment.) - In other words, - the aim is to help him without which no controlled insight into actions exists but only an unreflective succession of schemings and counter-schemings of bovine intelligence which gives corrupt application to human knowledge.

possibility
To have no potential corruption in human life there should be no precipices and quagmires in nature. They are there, however, as results of primeval action, and all one can do is to see to it that one develops the self-cognitive sense and caution to keep aloof from them.

corruption
It is always the imperfections of mind that regard themselves as superior truths. To try and expel vice from human association by rote-learning and not the independent exercise of judgment is as futile as to try to keep the moon from reflecting the sun's light by making laws against its doing

The child's limited experiences must not become exaggerated by inordinate stress upon outside things: which is to say that his inner life should be emphasized as the reflection of the external environments about him.

the behavior
we have no ground to believe that the four great principles of life are only to be learned by the child's connection with his subjective world. *the behavior*
his connection with the outer world is not the only one. The child's connection with the inner world, which is the inner side, will remain mysterious. *the behavior*
his life is a complex of activities associated with various suggestions or emphasis of problems.

P. 618

P. 616

P. 617

so.

P. 619

~~The idea of ridding human~~ ^{to rid} ~~life~~ ^{of} corruption and
its consequent miseries implies either, ^{of our alternative} the
banishing ~~of~~ the major part of human ^{life} ~~life~~ from
the earth or to proceed ideally by cultivating
both inner and outer fields of activity so that
they will be complementary to each other, both
working for one ^{achievement} ~~accomplishment~~- growth. Until
this ^{aim is} ~~low~~ functional in the training of the young,
~~their~~ ^{man's} education can have no wholesome result.
For knowledge, ^{of self} uncoupled from ^{missing one objective things} ~~breadth of feeling~~
is in truth a tragedy for then the intellect is
~~driven to hinder the~~ ^{can} ~~demonstration of~~ ^{of} morality
in living, ^{as is} and, By reason of this ^{sentimental} ~~attitude~~, ^{that} men
become followers of vice as if it were virtue
and make it their duty to follow it as such.

P. 621

~~There is~~ nothing in human nature ~~that~~ is
ineradicable and unalterable, nothing ~~which~~ has
not inherently the property of development. If
psychologists speak of the unadaptable inelastic
mind of ^{a particular child} ~~the young~~, it is largely because the
quality of adaptation demanded of ^{him} ~~them~~ in the
home is ^{his needs} utterly unsuited to ~~them~~, or perhaps not
fully so, and that ^{his} ~~parents~~ are in need of preparation
so that the demands of thoughtful living will
become more articulate to them.

P. 622

Usually it is ^{the} ~~parents~~ who ^{lack} ~~require~~ the
~~readiness to approach~~ ^{themselves and among} ~~their children~~, ^{who know more} ~~and to establish~~
~~an interested spirit of searching and developing~~ ^{his child} ~~and to establish~~ ^{which makes}

Parents will also err in these respects. They will be obsessed with eating habits, with habits of neatness in regard to clothing, with the habit of obedience, etc. All becomes habit though there is little to choose between a good habit or a bad for the reason that both, going without understanding consent, are equally destructive to intelligence.

Not used

together ^{possible,} ~~which could be achieved~~ Were self-rapprochement to
govern the acquiring of all other knowledge, ~~For~~ then, phase by
phase, the minds of parent and child would become free from the
roots, ~~-stones~~ and stubble, of the great and little corruptions of
life; of cheap readiness to make profit out of another's loss, free
also, from injustices and cruelties followed always by more
cruelties which otherwise ^{are not} ~~they know~~ know, ~~not~~ but ~~to~~ committed
under cover of names of justice, righteousness, and of the
spiritual deities in whom ^{man is} ~~they are~~ obscurely taught to believe
^{as may be seen in this} ~~although~~ ^{which} their actions are a breaking of morality and a ^{on many occasions} ~~departure~~
^{of} ~~from~~ truth.

P624

for sake that that
present away and there
would be no present for
us now, for that matter,
would we have any
existence ourselves.

While the past is in us all, it is ^{effective only in the} present.
^{otherwise it could not be} ~~only as~~ transmitted result. ^{therefore, it is to be} ~~In other words, it is~~
~~looked upon not as~~
not crystallized, finite, and deterministic
effect but ~~as~~ material to be worked on in the here
and now. ~~We may say, then, that~~ ^{indeed} the past only
exists in us as the present. ^{we can only know the} ~~It is still observ-~~
^{past} ~~able in us~~ through its effects or results tran-
^{that is, recalled through immediate retrospection.}
slated into the present; The only importance of
the past that was lies in the fact that it is
the past that is, the past that is to be dealt
with in the present. ^{because it not only can be}
^{thought of in the immediate but, ^{actually} exists in the}
immediate.

P. 625

Let us then see the past as presently existing in the consciousness. The butterfly's past as caterpillar and chrysalis is also in it as result though the butterfly as such no longer functions as caterpillar or chrysalis but as butterfly through the result of their struggles.

P 625

The past, then, so far as it exists in the present, represents material to work with. The past, so far as it has determined the present, presents us with the present, that is, with opportunity. The value of the past lies in the fact that it leads to the present; the value of the present is that it gives us ^{a time} ~~our~~ chance to ~~grow~~. ~~to discern~~, ~~to discriminate~~, ~~to choose~~, ~~to form~~.

picture of our individual selves. This pre-inductive
period of learnership gradually displays ^{his} our thoughts to
^{him} us and much later ~~with them~~ the subtle implications of
their meanings. ^{He} Our first efforts are ~~then~~ to thoroughly
accustom ourselves to observing the panorama within, not
to ^{search for} ~~search for~~ conclusions which ^{unavoidably} eventually come as the
natural effects of our ^{his} observations. (A9) - next page

p. 864 Dewey.

Experience and Nature.

"Meanings are objective because they are modes of natural interaction; such an interaction - although primarily between organic beings - as includes things and energies external to living creatures.... This meaning is independent of the psychical landscape, the sensations and imagery, of the policeman and other concerned."

But all social interaction is based upon a psychological premise; it is dependent upon and arises out of the subjective. Whether that premise is sound or unsound, it still has a psychological basis.

Possibly Dewey is referring to Robots, but in sentient beings meanings are always subjective. The subject always surmises and appraises the object. Objectification does not take place and therefore does not exist without some sort of subjective apprehension. When, therefore, we speak of man in connection with meaning, all his apprehensions have to be predicated upon the premise of his subjective powers.

There is the further possibility that what Dewey is trying to convey is that meanings are subjective but that they have exclusively to do with objective events. But events are both objective and subjective because the objective event is merely a subjective interpretation. There would be no interpretation, meaningful or otherwise, of objective events were it not for the aid of the human apprehension without which you could not be aware of an objective event. Without awareness, one could not deal with it or extract its meaning. The very means which man uses to apprehend the objective universe is the peculiar function he enjoys which we ^{variously} identify as

What is matter but a psychic event?

This is not to throw out matter (by casting
doubt on its existence) but to define matter
more basically for what it is - psychic
energy.

The mind which is pure energy
will, as psychic agitation, create a
synthesis of activities which, once set into
active modification, evolves from center
to periphery to new fields of peripheries
in a continued process of modification
until the first genesis is fully embodied, and
in turn, becoming the basis for another.

What we see and feel and know to
be form and materiality is substantially
real for the thought level apprehending
it as such.

So you will find in the universe of
materiality infinitely different universes
according to the consciousness - capacity
of the perceiver - and each of the
perceived universes will be continuously
changing because it changes with
the consciousness of the discoverer because
the consciousness of the investigator of it is

continually changing in its efforts to
discuss ultimate reality.

The sensation produced by
touching an object is a real
experience - datum for a given
sense capability which again is
unreal or at least less real
when sensed through another capability
much less in scope which
creates for itself a particular
interpretation of reality. acceptable to
the capacity of the thing which senses

and which makes non-existent or
at best less existent the sensation
of reality of the former. What is
real to one is, for another capacity
sufficiently far removed from ~~the~~ another,
unreal.

The absoluteness of the absolute
is shown in that it has the potentiality
of thought. If it did not have the
potentiality, its freedom would be
limited.

Thought arising in it does not
and cannot appear its absoluteness,
which is its freedom. Had it any
restriction whatsoever, it would be
restricted and limited and no longer
absolute. That restriction and limitation
does occur vividly in its thoughts

5.

what is the drive of them to be
set free in oneness.

Thought conditions acquire demonstrations
and these demonstrations, in turn, produce
their own environments. Environments
produce their own demonstrations, etc.,
with the quality of these growing to
or deteriorating from the absolute end
according to the clarification or
experience gewonnen from these. —
and with the experience or learning
connected with these, there is a growing
to or deterioration from the absolute end.

Indeterminacy of axioms.

Handwritten musical score for the first system of the song "Early Christmas Morning". The system consists of three measures. The melody is written on a treble clef staff with a key signature of one sharp (F#). The lyrics are: "EARLY CHRIST-MAS MORN-ING LIT-TLE BABE FROM HEAVEN IS GOD'S OWN SON". The accompaniment is written on two staves: a bass clef staff and a guitar staff (indicated by a 'G' and a sharp sign). The bass staff contains chords and single notes, while the guitar staff contains chords and single notes. The music is in a simple, folk-like style.

EARLY CHRIST-MAS MORN-ING LIT-TLE BABE FROM HEAVEN IS GOD'S OWN SON

Handwritten musical score for the second system of the song "Early Christmas Morning". The system consists of three measures. The melody is written on a treble clef staff with a key signature of one sharp (F#). The lyrics are: "EARLY CHRIST-MAS MORN-ING BUT HE TALK WITH THE BEASTS LIKE THEY". The accompaniment is written on two staves: a bass clef staff and a guitar staff (indicated by a 'G' and a sharp sign). The bass staff contains chords and single notes, while the guitar staff contains chords and single notes. The music is in a simple, folk-like style.

EARLY CHRIST-MAS MORN-ING BUT HE TALK WITH THE BEASTS LIKE THEY

Handwritten musical score for the third system of the song "Early Christmas Morning". The system consists of three measures. The melody is written on a treble clef staff with a key signature of one sharp (F#). The lyrics are: "ALL WERE ONE AND THEY TALK AND THEY LAUGH AND THEY HAVE THEIR FUN TILL THE". The accompaniment is written on two staves: a bass clef staff and a guitar staff (indicated by a 'G' and a sharp sign). The bass staff contains chords and single notes, while the guitar staff contains chords and single notes. The music is in a simple, folk-like style.

ALL WERE ONE AND THEY TALK AND THEY LAUGH AND THEY HAVE THEIR FUN TILL THE